

Mat. 73. 12, 13.

Comfort under Affliction.

A

1508/1673

SERMON

Preach'd at the

PARISH-CHURCH

OF

S. Mary White-Chappel,

On Thursday, March 15. 1715-16.

Being the Evening when the late Distur-
bance happen'd there.

BY

WILLOUGHBY MYNORS, M. A.

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To all Sincere
L O V E R S
O F
Episcopacy and Monarchy,
That is, of our
CONSTITUTION
BOTH IN
Church and State;
T H I S
DISCOURSE
(Which has been much misrepresented)

Is Dedicated by

Their humble Servant,

Willoughby Mynors.



PSALM lxxiii. 12, 13.

*Behold, these are the Ungodly, who prosper
in the World: They increase in Riches.
Verily I have cleansed my Heart in vain,
and washed my Hands in Innocency.*



TH E Holy Psalmist, in the former Part of this Psalm, describes very Pathetically the State of the Wicked; and the Consideration of their so great Prosperity was a great Stumbling-block to him; it stagger'd his Faith and Resolution, *His Feet were almost gone, his Treadings had well nigh slipped; and why, says he, I was envious at the Foolish, when I saw the Prosperity of the Wicked: For there are no Bands in their Death, but their Strength is firm: They are not in Trouble as other Men, neither are they plagued like other Men: Therefore Pride compasseth them about as a Chain, Violence covereth them as a Garment: Their Eyes stand out with Fatness, &c.* And then the Prophet seems to be angry, and expostulate with himself, as having been foolishly scrupulous, for not having indulg'd himself with the Pleasures of this World, for having been plagued all the Day long, and chasten'd every Morning; Since I see those who have no Regard to the Laws of GOD faring better
B than

than the Upright, since I see those Things not so much as indifferently dispensed to him that worshippeth, and him that worshippeth not, but in a manner quite reserv'd for the Sinner, which I thought GOD would have given as a particular Inheritance only to the Just; *Verily I have cleansed my Heart in vain, and washed my Hands in Innocency*: And how to vindicate the Justice of the Almighty in this Case, was a Task too difficult for the *Psalmist* himself; he thought to have fathomed this, but it was too hard for him, untill he had recourse to the Sanctuary of GOD, then understood he the End of these Men, how he places them in slippery Places, and casts them down into Destruction; how, as in a Moment, he brings them into Desolation, how they are utterly consumed with Terrors: When his Mind was thus farther enlighten'd by GOD, then perceived he where all the vain Pomp, Riches, and Grandeur of the Wicked tend to, namely, their own more sudden Ruin.

From hence we may learn, not to judge of the Integrity of a Man by the Greatness of his Possessions, or of the Justice of a Cause because we see it attended with Success.

The mean State of our Blessed Redeemer, his Apostles, and the Prophets, is a farther Confirmation of this Truth, for otherwise our Redeemer ought to have been the richest, most flourishing, happy Prince that ever reigned, but we find him quite the Reverse; instead of a Prince, we find him content to be esteem'd the Son of an obscure Carpenter; instead of residing in sumptuous Palaces, he seems to complain, that Foxes have Holes, and Birds of the Air have Nests, but the Son of Man hath not where to lay his Head; instead of being gorgeously array'd, and faring sumptuously every Day, his whole Life, from the Manger to the

Cross,



Cross, was one continu'd Stage of Poverty, Humility, and Persecution. Nor did his Successors the Apostles fare better than their Lord and Master: We find *St. Paul* working with *Aquila* in Tent-making, an Occupation common to them both; many others who were Fishermen, we find toiling in vain all Night; nor was the Conclusion of their Lives, as to outward Appearance, more desirable; instead of finishing their Course in Ease, Peace, and Plenty, they fell Sacrifices to the Malice of Blood-thirsty Tyrants: Nor was the State of those Prophets who preceded Christ preferable: We find *David* persecuted by *Saul*; his Capital, and most part of his Kingdom, usurp'd by his rebellious Son *Abalom*: We find *Jeremy* and *Daniel* (because by daring to speak, and act according to the Truth, they had incurr'd the Displeasure of the Courtiers) in a Dungeon; and Holy *Job* surrounded with all Temporal Adversity, and that by the express Permission of the Almighty: A due Consideration of *Job's* Case (concerning which, I shall, in prosecuting my Discourse, enlarge) would alone suffice to prove my Proposition, namely, that we must not judge of the Integrity of a Man, by the Greatness of his Possessions, or of the Justice of a Cause because we see it attended with Success.

Therefore, since the best Men have labour'd under the greatest Temporal Afflictions, I need not prove, that the wicked, the most profligate Persons have been in the most flourishing Condition: The History of all Ages, and daily Experience confirms this: Let us, therefore, see what Use we may make of this seeming unequal Distribution of the good Things of this World.

If there is a Being infinitely perfect, that Being must be just, since Justice is a Perfection; and being just, he must reward all Men according to their Acti-

ons, whether good or bad : And since we daily see good, just, and pious Men labouring under the greatest Load of Poverty, Misery, Slander, and Persecution ; under all the Afflictions Mortality is capable of, resisting bravely even unto Blood, and their Rewards as it were transferr'd to others ; for the Wicked fare sumptuously every day, they have Children at their Will, and when they die, they leave the rest of their Substance to their Babes : Since we see all this, we must either own it to be inconsistent with the Justice of G O D, or we must acknowledge that there will be a Time when the Just shall receive his good things, and the Wicked his evil things ; for G O D cannot act contradictorily to his Essential Attributes ; if so, he would cease to be G O D : Justice is an Essential Attribute of G O D, and if he ceases to be just, he ceases to be G O D. And since this State of Retribution is not in this Life, there must be another, there must be a Time when the Just shall be rewarded, and the Unjust punished ; for we must not, we dare not, call in question the Justice of the Almighty. Thus it is visible, from the Consideration of this unequal Distribution of the good things of this World, that there must be a future State ; where all things will be set aright ; where all Tears shall be wiped from the Cheeks of the good Man ; where he shall not in the least repine at the Misery, Hardship, and Persecution which he underwent in this Life ; where he shall receive his good things, and, on the other hand, the wicked prosperous Man, the Usurer, Oppressor, and Persecutor shall receive his evil things. Thus we may prove this Point exclusive of Revelation, and may use it to confute those who pay no Deference to Sacred Writ and as to us, who allow the Holy Writ to be the Word of G O D, we cannot doubt of this great Truth.

Truth: The New Testament almost in every Chapter confirms it; and it was this stedfast Faith that enabled, in a great Measure, the Primitive Professors of Christianity to despise all the Indignity, Malice, and Persecution of the Enemies of Christ: They knew that they had not their Hope in this Life only; for had it been so, they had been of all Men most miserable: *If the Dead rise not, why stand we in jeopardy every hour?* Why do we so meekly submit under Persecution? Why do we voluntarily deny ourselves the fullest Enjoyments of the Pleasures of this World; seeing those who indulge themselves therein shall fare as well as we, seeing the Just and the Wicked shall alike perish like the Beasts of the Field, and become as the Dung of the Earth? *Let us eat and drink, let us partake of the Enjoyments of this Life, while we can, for to morrow we die.*

Were the Case thus, this would be the greatest Wisdom; all our Care might be employed in contriving how to live deliciously, to deny ourselves nothing agreeable which we could compass, since it would be indifferent as to Futurity, since the good and bad Man must alike return to his Primitive State of Insensibility. But if the Case is alter'd, as appears from Reason, and since Revelation plainly declares for a future State; if there shall be a Time when all shall receive according to their Demerits; then we ought not to indulge ourselves in the Pleasures of this World; we must not employ our Time and Diligence to amass Riches, or to pursue unlawful Pleasures; we must not seek to secure by any Means how unwarrantable soever the Riches of this World: But our Time, Thoughts, and main Concern must be to secure our Happiness in a future State, and not by an Abuse of the good things of this Life forfeit our Title to eternal Happiness; not by a momentary Gratia-

Gratification of our carnal Appetites plunge ourselves into eternal Misery: The Remembrance of that severe Account that must at last be given, ought to put a Check upon our Actions, and keep them within the Bounds of our Duty, reduce our irregular Passions, tame and mortify our wildest Lusts: The Account that must be given, ought to be kept in such continual Remembrance, that no evil Thoughts may find the least Harbour in our Breasts.

And from the Certainty of this State of Retribution arises an inconceivable Satisfaction, an inward Pleasure, Hope, and Comfort to the Just Man, tho' oppress'd with the heavy Load of Poverty and Persecution; this sweetens the greatest Afflictions it is possible for a good Man to lie under; since he is assur'd the Vale of Misery he now walks in cannot last long, before 'twill lead to Paradise.

He knows many have chearfully gone before him, have manfully struggled with all these Misfortunes, and do now reap their Rewards; he is assur'd there is a never-fading Crown of Glory prepared for those that cannot by any Temporal Misery be prevail'd upon to let go their Integrity, but are resolv'd, manure all the Powers of Darkness, to hold that fast, are prepar'd to endure the Loss of Liberty, Estate, Relations, Wife and Children, the Pain of Whips, Dungeons, Gibbets, Halters, or Axes; any thing, rather than the Sting of their own Consciences. The Man who will not suffer his Conscience to reproach him, is assured, that though he suffers with Christ, he shall rise with him in Glory to all Eternity.

And, on the other hand, the Thoughts of this must sower all the imaginary Joys and Prosperity of the wicked Man; his Reason must daily, hourly suggest to him, that his Actions, his Behaviour,
Words

Words and Thoughts, give him no Manner of Pretence to so gracious a Return, such kind Treatment, from the Hands of a Just GOD; (tho' he may sit in the High Places, may have the Ear and Favour of his Prince, may gather the Riches of this World in Heaps, by oppressing his Fellow-Subjects) that he undeservedly enjoys these Favours, this bitter Pill, this nauseous Ingredient deprives him of the real Enjoyment of those good Things he possesses.

Some, indeed, seem so bewitch'd with the Vanities of this World, so drown'd in the Love thereof, their Senses so buried, the whole Man so infatuated, that they seem to have banish'd all Sense of GOD and his Justice, out of their Minds; but, it is but in Appearance, they cannot blot his Idea out of their Minds, it sticks too close, is too firmly rooted in the very Nature of Man, for him, let him do what he can, to raze it quite out; for should you trace the most hardned Wretch to his Closet, to his private Thoughts, (as all Men, be they never so profligate, must have some Intervals;) there you would find him another Man, there you would find him endeavouring to hush the Rebukings of that watchful Monitor, his Conscience, bringing back fresh to his Remembrance all his vicious Actions, setting them forth to his View in their proper Colours, sharply upbraiding him with want of Consideration; nor stopping here, but threatening him with the just Anger of a long-forbearing GOD, if he does not quickly make his Peace, return to his bounden Duty, and for the future refrain from such evil Courses as must overwhelm him with endless Misery.

And, I appeal to the most daring Sinner, to the vilest of those bare-fac'd Profligates, who seem to
have

have sold themselves to work Wickedness, to have entirely abandon'd all Sense of Humanity; to the vilest of those Ruffians, who, though drunk with Blood, with noble humane Blood, yet thirst for more, when they think they shall get ought thereby; to the vilest of those Wretches who commit Lewdness almost in the Face of the Sun without a Blush:

I appeal to the best bred Sinner of those who abuse their high Births, and liberal Fortunes, (given them by GOD, that they might be shining Examples to others, for the Encouragement of Virtue and Piety) by leading the way to Vice and Immorality at a bolder and more desperate Rate than Sinners of an inferiour Rank dare to do; of those that will not hear of their Crimes in this World, but will harraß and brow-beat those few who dare be honest enough to endeavour to reform them. I appeal to the most hardened of these, whether he does not often feel the Rebukings of his Conscience? And, how does this Superiour, this great and mighty Man in Sin and Wickedness behave himself? why truly, with no better Grace than a Sinner of less Quality uses to do, and often with worse; unwilling to keep such uncomplaisant Company, he seeks to drown it with a Repetition of those Pleasures, with which he has already cloy'd his Appetite; with Wine, Mirth and Company, he strives to stifle that which in the World to come shall never die. But if he is thus far lost in Sin, as not in the least to hearken to these Checks in his Career to Destruction, let us trace him but a little farther, till his Debauchery shall have impaired his Constitution, and reduc'd him, though unwilling, to a regular Way of Living, till unable any longer to pursue his Pleasures, he's forc'd to quit them
for

for a Sick-Bed, then (if the Almighty is so gracious, as not to deprive him of his Senses, as well as his Strength; if he is not so far abandoned by GOD, as to be suffer'd to perish dull and insensible as he liv'd) what Agonies must he endure? What racking Thoughts must dwell upon his Soul, and prey upon his Spirits? Then with the greatest Concern and Horror will he reflect upon his past Actions, and too too late wish he had either never been, or made a better Use of his Time. This Bed, which to a just Man, contemplating upon the Integrity of his Soul, is, as it were, a Taste of Heaven, is to the Reprobate an Anticipation of Hell; when he finds that his Constitution cannot hold out long, and that in a few Hours he shall be call'd upon to appear before the awful Tribunal of GOD, there to give an Account of the Talent he has been entrusted with; and is conscious how he has misemploy'd it, how unprepar'd he is to give an Account of that Trust he has abus'd in every Part; he can expect nothing but the Wrath of GOD to fall upon him; and this which will be his inseparable Companion, must certainly be an Earnest of what he must expect hereafter.

Therefore, since Riches and Prosperity do for the most part accompany Injustice and Wickedness; since there will be a Future State, where the Case will be alter'd: Let us consider, how those who move in a lower Sphere, and are not Partakers with the Mighty in their Oppressions, ought to behave themselves under Poverty, Oppression, and Persecution, which is most likely to be their Case.

1st, Let him who labours under Poverty or Persecution, diligently consider, for what Reason GOD in his Infinite Wisdom has allotted him this State; let him retire into his Closet, and examine the past Actions of his Life, whether he has not justly provoked GOD to plague him by some notorious Breach of his Laws? Whether he has not long liv'd in some known Sin, in open Disobedience and Defiance to the Commands of GOD? Which if he finds to be his Case, he must patiently undergo the Chastening of the Almighty, and conclude that this Tribulation is sent to him as a Mark of GOD's Displeasure, to bring him back to a Sense of his Duty, as a Warning-piece to give him Notice of the Rock he will shortly be split upon, and make Shipwreck of both Body and Soul, if he still persists in that Course of Wickedness. He must take it as a Means GOD prescribes to save his Soul, by humbling his Spirit: He must take it as a Favour that GOD did not still suffer him to run on head-long into Perdition: And if, upon Examination, any one finds this to be his Case, I need not enlarge upon his Duty, every one knows the Duty of Sinners; namely, to sin no more, lest, if they still resist the Spirit, and the gracious Impulses thereof, an eternal State of Misery be also their Doom.

And if, upon a thorow Examination, he does not find his Conscience so accusing him, if that does not reproach him, then let him consider it as a Tryal put upon him by GOD to prove his Constancy in the Truth, his Patience and Resignation to the Will of his Creator; and if he can, from the Bottom of his Heart, say, with his Blessed Redeemer, *Lord, not my Will but thine*
be

be done; then may he comfort himself under the heaviest Load of Afflictions with the Conscience of his own Integrity; as Holy Job did, a good and perfect Man; one who fear'd G O D, and eschewed Evil, so that there was none like him in the Earth; one who, as he excell'd in Vertue and Goodness, is a standing Precedent for our Conduct and Behaviour, in whatsoever State the Almighty has placed us. The LORD blessed Job with a fair Progeny of Sons and Daughters; besides his Substance was seven thousand Sheep, three thousand Camels, five hundred Yoke of Oxen, five hundred She-Affes, and a very great Household, so that he was the greatest Man of the East. Moreover, the LORD made an Hedge about him, about his House, and about all that he had: But this Tide of Fortune could not wash away the Sense he had of his Obligation to his great Benefactor; nor was his Heart lifted up so, as to say, *Who is the LORD?* But he still prais'd G O D the Giver of all good Things, and the LORD had Pleasure in the unshaken Loyalty of his Servant, and seems to upbraid the Tempter, as if he only could delude the Weak, but durst not assault Job; and upon the Devil's acknowledging, *That Job did not serve G O D for naught, but that he had put an Hedge about Job, and all his*; upon his suggesting, *That if he did but put forth his Hand, and touch what he had, Job would curse him to his Face*: The Almighty took away the Hedge from about his Substance, that Job might give a full Proof of his Fidelity, and shew how groundless the Suggestions of that wicked, malicious Spirit were, by continuing as immoveable in the utmost Poverty, Adversity, and Misery, as he had done in the other Ex-

treme of Riches and worldly Happiness ; and
 so, without the least Repining, *Job* was bereft
 of all his Substance, yea of his Sons and Daugh-
 ters, none stuck to him but pretended Friends,
 who instead of comforting him aggravated his
 Misfortunes, and strived to prove him an un-
 just Man, because the Hand of GOD was so
 visibly against him: Yet under all this Load *Job*
 sinned not, saying, *The LORD gave, and the*
LORD hath taken away, blessed be the Name of
the LORD. And afterwards, when upon Satan's
 insinuating, *That Skin for Skin, yea all that a Man*
hath will he give for his Life ; but put forth thy
Hand now, and touch his Bone and his Flesh, and
he will curse thee to thy Face ; GOD gave him
 Power over *Job's* Body also, *Behold he is in thine*
Hand, but save his Life ; and upon this, the
 Devil was not slack in Persecution, but afflicted
 his Body in a grievous manner with sore Boils,
 from the Crown of his Head to the Sole of his
 Foot ; *Job* bravely baffled all the Malice of his
 Tormentor, he sinned not with his Lips, but
 reply'd, *What ? Shall we receive good Things at*
the Hand of GOD, and not evil ? Thus Holy
Job, tho' try'd with the greatest Extremes of
 Poverty and Persecution, Riches and Prosperity,
 in all behaved not himself amiss, neither taxed
 GOD foolishly ; and we see how the LORD
 at last rewarded him with greater Prosperity
 than he enjoy'd before. And here have we not
 a most glorious Pattern set before us ? If we
 would but resolve to imitate this holy Man as
 much as it lies in our Power, how would those
 too frequent Repinings at GOD and his Provi-
 dence be turn'd into Expressions of Praise and
 Hallelujahs ? Nor let any be discourag'd, because,
 tho'

tho' we see many suffer with *Job*, yet we see few, few meet with the same Temporal Reward; for let them rest assured, that tho' many Men fall Sacrifices to Lawless Powers, to Tyrants and Persecutors, yet they shall be rewarded in another State; which must be, (as I have already shew'd) or G O D cannot be Just.

2dly, Let him consider, that GOD knows better what is conducive to the Good of his Soul than he himself; for which Reason, he thus afflicts him, that it may tend to the eternal Salvation of his immortal Part: GOD, perhaps, knows in his unsearchable Wisdom, that should he bless him with Abundance, should his Substance increase, he would be apt to set his Heart upon it, his Thoughts would altogether be employed with the Care thereof, and all Sense of Duty to his Maker excluded; should the Almighty bless him with Abundance, he would abuse it as others do: For that reason, GOD does not suffer him to be tempted above Measure, above what he is able to bear. Let him therefore beware, lest by his unbecoming Carriage, he pervert the gracious Designs of Providence; let him not think himself wiser than GOD; let him not presume to think GOD hath not order'd his present State for the best; let him submit, not open his Mouth to tax GOD foolishly; let no Repining proceed out of his Mouth; but let him resolve contentedly to lead his Life in that Station in which G O D hath plac'd him, to the Honour and Glory of his Creator, and the Salvation of his own Soul.

3dly, Let him consider, that Poverty and Persecution is no Novelty to Christians: The Powers of Darkness, Faction, Schism, Idolatry, and
Herefy

Heresy will constantly oppose, revile, and persecute, even to Death, the sincere Christian; but that Christians under Persecution make the most glorious Appearance, this is indeed hard, hard for Flesh and Blood; but the true Christian must not be guided by the Dictates of the Flesh, the unruly Lusts whereof the Holy Writ was given us to curb and subdue. Persecution will separate the Dross from the pure Gold; it will shew who are Christians indeed, who only profess themselves such for Interest, or because it is the fashionable Religion of their Native Country, who owe their being Christians to Chance; for had they been born in *Turkey*, they would have revered the *Alcoran* as much as they pretend to do the *Bible*: Persecution will shew who are true Members, sincere Lovers, of our Episcopal Church, and who only Occasionally comply, to qualify themselves for Places, the more easily to undermine our Constitution both in Church and State: (But let them not, O G O D, gain their Ends!) The Times of *Forty One* have been, when almost every thing went by a wrong Name; and if the Lord doth not again deliver us up to the same Delusion, 'tis not for our Righteousness. Under that Persecution, the true Members of our Church shone forth as Stars in the Firmament; I doubt not but the same Spirit still is powerful among us: *Blessed are ye*, says our Lord, *when ye are persecuted for Righteousness Sake, for yours is the Kingdom of Heaven*: To which Kingdom, since Persecution will entitle us, Cursed, Cursed is that Religion that justifies resisting Lawful Princes (not Pretenders or Usurpers) in case of the most violent Persecution, or for any other Cause:
 Weak,

Weak, very weak, must the Foundation of that Religion be, that must be protected or propagated by Weapons, altogether unknown to the Primitive Professors of Christianity. Persecution never did or can prejudice Christianity: No, the Blood of the Martyrs hath been, and I doubt not but it will continue to be, the Seed of the Church: Whereas, on the other hand, one Rebellion, within the Memory of many still living, under Pretence of Religion, cost more *Engl. sh* Blood and Treasure, than all the Persecutions for Religion in this Nation, and all our Foreign Wars since the Conquest, put together; did more real Detriment to the Reformation, fix'd a more lasting Scandal upon Protestants, than any Persecution shall be able to do; besides the Entailing innumerable Pretenders upon us, of which whether we or our Children's Children will ever see an End, the Lord only knows.

4thly Let him consider his blessed Redeemer hath sweetned all the Stages of Poverty and Persecution, by passing through them himself; that his Load of Misery cannot be greater than what he bore, who was without Sin, and why should he a Sinner expect to be more gently dealt with? If the Son of GOD underwent such Tribulation, what Title can he plead for better Treatment?

5thly, Let him consider, the Almighty will not lay more upon him than he is able to bear; if he doth but meekly resign himself up to the Guidance of his Providence, GOD will give him Strength to bear up against all Adversity; if he desires his Aid, he will hear him, and either give him a Measure of his Holy Spirit sufficient to support

port him, or else remove the Load from his Shoulders; with the Temptation he will make way for the Deliverance; and how great Consolation must hence arise to distressed Mortals? when they know G O D hath promised not to suffer them to be tempted above what they are able to bear, that he hath promised Assistance to all that stand in need of it, and devoutly petition him for it; that G O D, who cannot lye, will undoubtedly perform his Promise: How chearfully ought they to discharge their Duty, resolving in all things to submit to the Will of G O D?

In short, whoever will but thus consider with himself, whosoever has but this Just Idea of G O D, and the great Disproportion there is betwixt Divine and Humane Wisdom, will behave himself aright under the worst Circumstances; he will say with the Psalmist; *It is good for me to be afflicted; he will not fret himself because of the Ungodly, neither will he be envious at the Prosperity of the Evil-Doers, knowing that they shall soon be cut down like the Grass, and wither even as the green Herb*: He will not repine at that State which G O D allots him; he will consider Persecution as an Opportunity offered him of putting the Duty of Submission and Non-resistance in Practice, which in vain had S. Paul enjoin'd, if there should be no Tyrants, no Persecutors: He will therefore commit his Cause to G O D, to whom Vengeance alone belongeth; he will not usurp the Province of the Almighty, by calling those to account who only are accountable at the Tribunal of G O D, but submit, knowing that G O D will order every thing for the best; he will esteem

esteem it a Trial how he can demean himself in the worst Circumstances; he will not say as the Wicked doth, because he seeth their way prosper; no, he knows that Prosperity is not the Characteristick of Goodness or Justice; he knows by so doing he should condemn the Generation of GOD's Children; he knows that GOD chasteneth whom he loveth; he will take it as a Favour from the Hands of GOD to humble his Mind, which by Prosperity might be so puffed up, as to forget and despise GOD the Fountain thereof; he will be assured that by this Affliction, or rather Warning, his Reformation is intended, and that if he behaves himself under these Trials as a Christian ought, his Labour will not be lost; he will be abundantly recompensed at the last Day.

In a word, the Christian whose Faith is thus fix'd on high, will look down with Contempt upon those Pests of humane Society, Informers, though finely array'd with the Price of Blood; who creep into our Congregations to spy out our Christian Liberty: With Contempt will he look down on prosperous wicked Men, upon all the empty Titles they unjustly possess: Unconcern'd will he behold them shine with Gold and Jewels not their own, revelling in Incest and Debauchery, strutting with aukward Grandeur.

The Christian whose Hope is fixed thus, will undauntedly despise all the Slanders, Scoffs, Dungeons, Whips, Gibbets, Scaffolds, Halters, and Axes, the most violent Persecution Man or Devil can devise; he will still dare to speak the Truth, though all the Powers of Darkness inter-

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pose; he will not envy the Honours of the Wicked, nor would he change Condition with the Greatest, Richest, most Prosperous of them all; his Dungeon is more pleasant to him than their Painted Chambers; his Fetters more light and easy than their Bracelets; he will still think his Condition preferable to theirs; he will say with the Psalmist, *Verily, there is a Reward for the Righteous; doubtless there is a God that judgeth the Earth; I know, Lord, that thy Judgments are right, and that thou, Lord, of very Faithfulness hast caused me to be troubled; and I know that thou, in thy good time, wilt rid me of my Persecutors.* Which GOD of his Infinite Mercy grant, thro' *Jesus Christ our Lord.*

Now to God the Father, &c.



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